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# RECENT LITERATURE

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## NOTES AND ABSTRACTS

**La Doctrine Sociologique d'Emile Waxweiler.**—Etiology follows morphology, anatomy, and physiology in the series of the biological sciences. Sociology is that section of etiology which deals with the relations of the human species. It is a science of the phenomena resulting from the reciprocal actions of beings of the same sort. Man reacting to the stimuli in his social environment can be analyzed at two different poles: first, in order to discover what spontaneous actions in the adaptation of an individual to his environment become functional; secondly, in order to discover what adaptations and functions are elaborated into organizations and systems. In studying the variations and elaborations which adaptation presents the method of sociology is to study the genetic rather than the external aspect, processes rather than forms, to interpret the past by the present.

Social etiology, or sociology, is on the same plane as the other biological sciences and is dependent upon them. The group of the social sciences, however, constitutes the real field of investigation for sociology, and the application of the functional method to the social sciences furnishes them with a common point of view. In his *Esquisse d'une sociologie* Emile Waxweiler sets forth the basis for the sociological researches to be undertaken in the Institut de Sociologie at Brussels. Bridging the gap between the biological and social sciences, leaving each man to his specialty, he establishes the point of view, the method, and the aim. The results of these researches have been published in the *Archives sociologiques*. Though Waxweiler's death in 1916 was premature and though his writings are few in number he leaves the solidity of the foundations that he laid as a permanent acquisition to sociology.—N. Ivanitsky and F. von Lange, *Science Progress*, January, 1918. W. R.

**The Epistemological Significance of Social Psychology.**—"Among the men who have consciously entered the province of social psychology there are at least three important currents of thought," namely, (1) the psychological sociology of Tarde and Ward and their modern successors, (2) the social psychology which supplements the work of the sociologists, and (3) the consideration of human mind "as a distinctly social product, developed in each individual by his environment and not biologically 'given' except in the most rudimentary form." Social psychology owes its beginning to the development of sociology in the last quarter of the nineteenth century. It begins from the modification of the Spencerian analogy between society and individual organism into an analogy between the individual psychosis and social organization. Thus the sociologists adapted from psychology the principles for the explanation of social phenomena. The main distinction between psychology and social psychology consists in the following: the former describes the acts of the individual and relates that description to an account of his physical constitution, while the latter relates that description to an account of the social environment of the person who acts. Social psychology studies the mental background of the members of conflicting groups. The conflicts arise as a result of contradictions in the currents of thought and prejudice which are diffused through the minds of different groups and classes of people. "The function of social psychology is to discover in the social environment of a given group or individual the causes and the limitations of the peculiar acquired dispositions, sets, and attitudes which taken together constitute that group or individual." Now as to the epistemological significance of social psychology. Transcendental epistemology inquires whether knowledge may properly be said to have validity which transcends the limits of the world of human action. But there is another epistemological problem which is more vital than the problem of transcendental epistemology. "It is

the problem whence comes the mental content of every man's mind, and what are the limitations that are imposed upon the mental content by its sources? The solution of this problem lies along the path of investigation of the social sources of all mental content and of the limitations which are imposed upon the human mind by the fact that it is always the product of some particular environment and so must always receive an environmental bias. This investigation is the business of social psychology."—C. E. Ayers, *Journal of Philosophy, Psychology, and Scientific Methods*, January 17, 1918. S. P.

**Manaism: A Study in the Psychology of Religion.**—Some students of primitive peoples believe that mana is a magical, impersonal force, the idea of which is obtained from observations of natural phenomena; others think that it is a spiritual force, the conception of which arises from an unusual mental experience of an individual; still others that it is an impersonal power conceived through social activities; and even others, among whom is the author, that it is a personal, spiritual force conceived through social activities. Much evidence has been collected to prove this last interpretation. Some insist that mana is impersonal, but the word "personal" is used variously by the different writers. However, as the term is used in this article, mana is personal. The question of the priority of manaism over animism is irrelevant, as "animism is 'reading into' things the individual self and manaism is 'reading into' things the social self." Thus they may be contemporaneous. "Mana, we believe, is the power which man experiences when he is acting with the group." Considering religion as "an attitude toward, an appeal for, power which has once before been experienced," and magic the use of power that one feels he already has beyond that of others, mana is religion when it is experienced within the self, then ejected into an object, and in turn is supplicated for aid; while mana is magic when it is "experienced within the self and then stressed as part of the self which makes it capable of effecting things beyond the usual power of man."—Ivy G. Campbell, *American Journal of Psychology*, January, 1918. A. G.

**The World-War and the Status of Women.**—Great industrial changes affecting women have been brought about in all the countries engaged in the war. Women in England are employed as sorters of mail, as mail carriers, in clerical work, in running delivery wagons, in working in grocery stores, etc. Last year a call for 400,000 women to engage in agricultural work brought a rapid response. Today the munition plants employ over a million women and girls. Many are also engaged in mining, quarrying, building, in machine shops, and in the banks. In December, 1916, women in English breweries had increased from 8,000 to 18,000, and 25,000 women have replaced men in the cotton industry. In November of the same year 4,000,000 women in England were employed outside of their homes. They have acted as recruiting officers and volunteer police women and as physicians in hospitals both at the "front" and at home. The desire for amusement and leisure has given way to the formerly most despised of physical labors, and a sense of thrift and better family provision has greatly developed.

The women of Canada have raised \$2,000,000 by their own efforts to provide for the disabled soldiers who return home. Five thousand women are employed as bank clerks, while many others are operating farms in the Canadian Northwest. Today a group of 450,000 women in France are making all of the munitions for the country, while 70,000 French women are serving in the Red Cross ambulance and hospital services, of whom 6,000 serve constantly in the firing zone. During the first year and a half of the war in Russia the number of women in the technical industries increased 74 per cent. The war department in Italy employs 75,000 women, many of whom are engaged in digging trenches. Before the war Germany employed nine and a half millions of working women, while in 1916 there were 13,000,000 with the number steadily increasing. In the spring of 1916 the railroads of Germany employed 25,000 women, 30 per cent of whom were repairing track and doing other heavy manual labor.

A year ago the Federation of Women's Societies in Germany had 500,000 members organized for bettering all of the social conditions of the country. Married women in Germany are now allowed to be employed in the schools, and for the first time women

are teaching in boys' schools. Since the war began the number of women students in German universities has slowly but steadily increased. College-educated girls in England entering factories soon become overseers. The breaking down of class distinctions in all countries because of common work and common ends is making for a more democratic society. In all the warring countries agitation for woman suffrage is again becoming prominent. The women are desirous of all the rights of full citizenship with men in accord with their view of the principles of civilization and human rights.—Florence Shultes, *American Schoolmaster*, October, 1917.

G. E. H.

**Italy and the Southern Slavs.**—The crux of the Austrian problem and that of Europe lies in Venetia Giulia, Croatia-Slavonia, and Bohemia. The southern Slav question can be solved only if these countries are liberated, if Austria-Hungary becomes an inland state, and if an independent Bohemia with her political and economic interests consolidated with those of Yougo-Slavia against every German attempt obtains a free access to Trieste. With the dismemberment of Austria-Hungary the Roman Catholic hierarchy would lose its political control of the people. Unification of southern Slavs would bring security for England, Italy, and the Balkan States. The problem of Julian Veneto, a mixed Italo-Slovenian territory, can be solved by international guaranties, by giving to both nationalities liberty and equality, and by uniting them with Italy. Fiume should have autonomy under the protectorate of Italy, and Bohemia a free transit toward Trieste so that she would not be constrained to the route of the Elbe and northern ports. The Italian minority in Dalmatia should be guaranteed its rights. The Convention of London in 1915 was unsatisfactory from the Slav standpoint because Serbia was not represented. An international arbitration commission should decide cases of conflict. Public opinion among Italians and Slavs should not second the excesses of the nationalistic parties.—Gaetano Salvemini, *Quarterly Review*, January, 1918.

J. H.

**Le Problème Fondamental de Notre Politique Future.**—France is facing the problem of depopulation. Her birth-rate has constantly decreased during the last forty years, while that of Germany has increased. The excess of births over deaths is stationary in France, but has increased in Germany. Progressive diminution of births is caused by decreasing fecundity of marriages, decreasing number of marriages, and by tragical losses in killed, wounded, and diseased in the war. Economic changes create a large class of salaried women and reduce the number of mothers and their fecundity. The moral factor, the displacement of men, new experience, and suffering in the war are unfavorable also. The result is the influx of foreigners and changes in the character of the French nation. Depopulation was in a certain sense one of the causes of the war. The result of this phenomenon is smaller industrial production and wealth. Programs of reform like that of the "Alliance nationale pour l'accroissement de la population française" or the league "Pour la vie" give valuable suggestions for improvement. A favorable legislation and immigration policy and increase of prosperity by more intensive exploitation of colonies in way of providing food-stuffs and national defense are proposed. Colonies should be regarded, not merely as possessions, but as parts of France. Union or federation with Belgium and Italy into one association is also recommended. In this direction will develop the future internal, colonial, and foreign policy of France.—Adolphe Landry, *Revue politique et parlementaire*, January, 1918.

J. H.

**Japan's Menacing Birth-Rate.**—Of all the Japanese problems that of population is the least discussed, the least understood, and the most important. Everything in Japan turns on this question. Japanese emigration, Japanese expansion, Japanese domestic and foreign relations, Japanese groping toward industrialism, all find their cause in great part in this blind outpouring of infants. Since 1700 the country has been full. But with the coming of Perry and commerce and industrialism came more babies. Birth-rate was also stimulated by patriotism and religion. But the chief incentive was the low cost of living. The birth-rate is now increasing. At the present rate the population in forty years will have attained 100,000,000. Even now a large part of the people obtain a meager living by intensive farming. American demand for

raw silk saves the smaller Japanese farmers from being crushed. Some believe that the present increase can be taken care of by cultivating the mountain land, but this will require a great expense. Moreover, the Japanese will not go on forever living as they do now. Already the pressure is so great and the attraction of even the slums of the cities so powerful that the exodus from the farms is growing every year. Yet Japan is optimistic. Even the intellectualists have many children and seem unalarmed. The general opinion was that agriculture, industrial development, and emigration would take care of the increase. But it is not doing it. Prices are also rising, rents are increasing, congestion is becoming greater, and the cleavage between the rich and the poor is wider. There is an outward pushing to the iron mines of China, a feverish industrial activity, a growing dissatisfaction among the poor, and a growing skepticism and unrest partly revolutionary and partly imperialistic. Japan is in the shadow of a great trial which it must meet under greater difficulties than England or any other country has yet had to labor.—Walter E. Wegl, *Asia*, February, 1918. F. O. D.

**Castes in India.**—The essence of caste is endogamy. The creation of caste was characterized by the superposition of endogamy on exogamy. This situation calls for a solution of several problems the most important of which is how to maintain a numerical equality between the marriageable units of the two sexes within the group. If the husband dies before the wife there is the problem of the *surplus woman*. If the wife dies before the husband there arises the problem of the *surplus man*. In each case the *surplus man* or the *surplus woman* may either marry within the caste and "through competition encroach upon the chances of marriage that must be reserved for the potential bride or bridegroom in the caste, or they may marry outside the caste and thus break the endogamy." There are two ways in which the *surplus woman* can be disposed of: (1) "Burn her on the funeral pyre of her deceased husband and get rid of her." But this is an impracticable method and would not work in all cases. (2) Another way is to enforce widowhood on her for all her life, which may be considered as a mild form of burning. The problem of the surplus man is more difficult to solve: (1) Man having greater prestige in the group cannot be burned. (2) If he is burned a valuable producer is lost to the caste. (3) Enforcement of widowhood may result in bad influences upon the morals of the group. There remains yet one solution, and that is to wed the surplus man to a girl not yet marriageable. The following three singular uxorial customs in Hindu society show us how the Hindus meet the problems of the *surplus man* and the *surplus woman*: (1) "Sati, or the burning of the widow on the funeral pyre of her deceased husband." (2) "Enforced widowhood by which the widow is not allowed to remarry." (3) "Girl marriage."

Since the essence of caste consists in endogamy its origin may be found by studying the origin of the mechanism for endogamy. Early Hindu society was composed of the following classes: (1) "the Brahmans or the priestly class," (2) "the Kashataria or the military class," (3) "the Vaisya, or the merchant class," and (4) "the Sudra, or the artisan and menial class." Endogamy originated from the Brahman caste, and the latter being the source of prestige was imitated by all the non-Brahman subdivisions or classes, who in their turn became endogamous castes. The creation of castes naturally forced those remaining outside the circle to form castes of their own. Thus "classes have become castes through imitation and excommunication."—Bhimrao R. Ambedkar, *Indian Antiquary*, May, 1917. S. P.

**Primitive Christianity an Idealistic Social Movement.**—Although the traditional conception of primitive Christianity is the theological one it was in reality an idealistic social movement. It upheld: (1) brotherly love; (2) self-sacrifice for the good of others; (3) the common welfare as the chief thing in life; (4) consideration and justice in the social relationships of men; (5) idealism v. materialism; (6) self-control and the suppression of sex immorality; (7) elevation of the marriage ideal and practice; (8) free individual development; (9) social duties above ritual, right conduct and character above worship and ordinance; (10) overcoming evil with good; (11) reasonable living as the will of God. It opposed: (1) envy and strife, fraud and theft, drunkenness and reveling; (2) pride, ostentation, and hypocrisy; (3) selfishness and arrogance of the better class; (4) the dominance of the weak by the strong;

(5) legalism in law and in social administration; (6) the use of force to accomplish social ends. Furthermore (1) it developed local groups of persons throughout the empire bound together religiously and socially in close fellowship; (2) it unified orientals and occidentals in a real brotherhood, surmounting the barriers of race antipathy and national alignment; (3) it brought together all classes on the same plane; (4) it formed new social bonds out of old ones on a higher plane; (5) it founded a solid, permanent social organization within the Roman Empire that was to survive the latter's decline and fall; (6) it assured men of eternal welfare and a perfect social order in an imminent new age. The plan of work was not specifically a social reconstruction, but a moral revival and advance. The method employed was not that of scientific research and investigation, but that of preaching a system of ethics based upon a doctrine of supernatural revelation and eschatological rewards and punishments (plus an example of right living). The social value of such a system is evidenced in the fact that it functioned ethically. Jesus and Paul established a higher standard of individual and social ethics than any which had preceded it, so that it became a chief social factor in the centuries from the first until our own.—Clyde W. Votaw, *American Journal of Theology*, January, 1918. F. O. D.

**Two Permanent Causes of Industrial Unrest.**—There is at present a certain unrest in industry which is due to the war and is passing. There are also two causes which are permanent: (1) the unsatisfactory surroundings and conditions in which much of the industrial life of the country is carried on, and (2) the exclusion of the workers from any direct share in determining the conditions under which the work on which they are engaged shall be conducted. With regard to the first cause the industrial conditions in London, in the great provincial cities which are the centers of industrial life and in the industrial districts covering wide areas where some special and widely diffused industry is carried on, indicate that marked improvement can be hoped for only by (a) bringing more of the leisured and educated classes to see the duty and the importance of taking a larger share in the local government of great cities, and (b) electing the most capable of the working classes to the district and municipal councils by which local affairs are managed. As a solution to the second difficulty the "Whitley" subcommittee has offered the proposal "that in every well-organized industry there should be at once established National Councils, District Councils, and Works Committees composed of an equal number of representatives of masters and men" to determine methods for bettering working conditions, for fixing, paying, and for readjusting wages on the profit-sharing basis, to establish regular methods for adjusting matters arising between employers and employees, and to consider such questions as "technical education and training," and "industrial research and the full utilization of its results." The important thing is to get the councils established and actually at work so that they will be in order when the work of reconstruction after the war begins. The improvement of conditions outside the workshop and factory must be left to other agencies.—W. A. Spooner, *Christian Quarterly Review*, October, 1917. F. O. D.

**The Outlook for Labor.**—The program of the Labor party in England includes party reorganization, war aims, and the reconstruction of society after the war according to new ideals of democracy and tasks of the peace. The present war is interpreted as the final stage of disintegration of the individualistic capitalist system. A new social order must be founded upon freedom of nations in the commonwealth of nations. The aim of the party is to widen the constitution so as to promote the political, social, and economic emancipation of the people, particularly those depending on their own exertions by hand or brain. This national party will be founded upon organized labor and the socialist movement. It will have its financial support in national societies and individual membership instead of indirect membership. Its policy will be national, interdominion, and international. The program of reconstruction is based on the principle of industrial democracy refusing to re-establish the system of private ownership, of co-operation in production and distribution, of the greatest possible freedom for all classes and sexes, of protection of every member of the community, and of minimum subsistence. It includes also gradual demobilization, prevention of unemployment, adjustment of the taxation system according to ability of classes to

bear the burden, and no protective-tariff policy. In foreign relations it advocates a league of free nations, abolishment of militarism, and rebuilding of the international working class.—Arthur Henderson, *Contemporary Review*, February, 1918.

J. H.

**The British Reconstruction Programs.**—Industrial unrest in England is increasing because of the fear that trade-union standards will not be maintained, because of hostility to compulsory arbitration, and because of the separation of labor and its leaders. The triple alliance of two millions of railroad, dock, and coal-mine employees has the balance of power. Other causes are the problem of the demobilization of five million soldiers, the proposal of drastic reforms by the guild socialists, the feeling of the need of higher productivity by co-operation in industry, and the desire for the imperial supremacy of England in the form of economic syndications upon a national or an imperial scale. These proposals of reconstruction range from mild ones to radical ones demanding abolition of the House of Lords and the entire wage system. Trade unions are going to change from defensive consumers' organizations into productive and distributive organizations with the control of raw materials, publicity, and education. The productive life of England is to be controlled by some sort of national chamber and a network of local bodies making possible a decentralization of power with the purpose of creating a strong national economic unit. The essence of the scheme is an analysis of the structure of industrial government in the light of our modern conception of democracy. The existence of the inhabitants of England was jeopardized by the dependence on foreign sources of raw material and upon home sources of dissatisfied labor. The new structure will have to be organized on the principle of interest and function.—Ordway Tead, *Political Science Quarterly*, March, 1918.

J. H.

**Refitting Disabled Soldiers.**—The task of helping men, often with a serious handicap, to restart their lives is a hard and practical one. The experience of the last three years indicates three tentative principles: (1) The work should be cared for by a special department of state, which should take into its service such voluntary bodies as are able and willing to act with it; this duty should include: (a) provision of medical and surgical treatment and appliances, (b) the assessment of pensions, (c) the provision of industrial and professional training, (d) the finding of suitable employment. (2) Treatment and control should be continuous. Industrial training or some form of preparation for it should begin in the military hospital and proceed side by side with medical treatment. (3) Individuality should be recognized. There should be consideration of a man's past industrial history, his aptitudes, and his ambitions. These principles can be carried out effectively only by perfect co-operation. In France this work is well carried on. In England the linking of treatment and training has been a little slow. At Roehampton, in addition to teaching, arrangements are made with recognized institutions for instruction in architecture, art and design, baking, brush-making, boot-making, chemistry, confectionery, draughtsmanship, cinema work, hair-dressing, photography, silver- and metal-mounting, tailoring, telegraphy, and toy-making. Men who have lost one arm have been placed in the following types of employment: clerk, commissioner, gateman, gymnastic instructor, labor master in workhouses, liftman, lodge keeper, messenger, telephone attendant, vanman, metal-turning, etc. The men who have lost a leg have been placed in the following occupations: bootmaker, caretaker, chauffeur, domestic servant, electrical worker, groom, munition-maker, tailor, telegraphist, timekeeper, telephone attendant, vanman, metal-turning, etc. The blind are able to do: typewriting, massaging, telephoning, and poultry farming. Technical institutes all over the country are throwing open their classes to ex-soldiers, and universities are offering special facilities. Arrangements are also made for keeping in touch with each man in his own home and supervising his work.—L. V. Shairp, *Atlantic Monthly*, March, 1918.

F. O. D.

**Family Disintegration and the Delinquent Boy in the United States.**—From a study made from information concerning the disintegration of the families of juvenile delinquents in thirty-two states it is found that a little over one-half of the delinquent boys in industrial schools come from disintegrated families. By disintegrated families is meant families in which either the mother or father or both are lacking through

death, divorce, separation, or desertion. This is a little higher percentage than other studies have disclosed in the United States, but is lower than a similar study in England and Scotland. While one-half of the delinquent boys have abnormal parental conditions, it is estimated that the same condition is true of not more than one-fourth of the boys in the general population. Although the study shows that a smaller proportionate percentage of delinquents come from urban communities than from rural, yet undoubtedly "the effect of the 'crippled' family as making for delinquency is no less strong in the city than in the less urban community, but the number of boys made delinquent by other forces in the urban community lowers the percentage of delinquents coming from 'crippled' families." One out of six of the delinquent boys had no father and one out of eight had no mother, but this should be related to the comparative economic conditions resulting from the loss of either the father or the mother and to the fact that in the population at large there are many more boys who have no father than those who have no mother. Only one in sixteen of the delinquents are orphans. About thirteen out of every hundred delinquents come from families broken by divorce, separation, or desertion, while only three out of a hundred of the general population are from such families. One-seventh of the delinquents have either a stepfather or stepmother. Because of many other contributing causes of delinquency, cities of over five thousand furnish an excessive proportion of the inmates of reform schools.—Ernest H. Shideler, *Journal of Criminal Law and Criminology*, January, 1918.  
A. G.

**Causes of Truancy among Boys.**—An effort was made to classify the various causes of truancy based upon a study of 1,554 truant boys who have been enrolled in the parental schools of Los Angeles from April, 1906, to April, 1917. The history cards of the boys in the schools were used as the method of investigation. Information was collected on the record cards by personal investigations and observations of principals, teachers, attendance officers, school physicians, and parents. "Truancy is usually traceable to certain inherent peculiarities which may be called subjective factors, or to certain environmental conditions in the school, home, or neighborhood which may be called objective or causal factors." The causes of truancy in the study are divided into two general classes: first, inherent or subjective; and secondly, environmental or objective. This classification is further subdivided into certain immediate causes coming under each one of the two general divisions. "Of the 1,554 cases of truancy (and non-attendance), 666 (or 42.8 per cent) were found to fall primarily under the heading of subjective causes, while 888 (or 57.1 per cent) were due chiefly to factors in the environment. In the subjective group of causes uncontrolled temper and propensities for fighting are the leading factors. The causal elements in the environment are classed under three headings: the inadequate (a) home, (b) school, and (c) neighborhood. Of the environmental cases (888), 440 (or 49.5 per cent) are charged to subnormal home conditions, 350 (or 39.4 per cent) are found in inadequate school provisions, and 98 (or 11.0 per cent) are attributed to neighborhood responsibility. It is to be noted, further, that only a small percentage of the entire number (1,554) are to be classed as wilful cases of truancy. Most of the cases might well be referred to as problems of non-attendance." Truancy among boys is the result, in many cases, of the interrelation of both subjective and objective factors, and methods of investigation will have to seek out the connections between the two. Parents, teachers, and social workers will need to become very skilled in the analysis of the causes of truancy in each case in order that adequate methods of prevention and elimination may be applied.—Ernest J. Lickley, *Studies in Sociology*, Vol. II, No. 2, University of Southern California Press, November, 1917.  
G. E. H.

**Farm Work and Schools in Kentucky.**—Most child-labor laws do not apply to those children engaged in any agricultural pursuit because of the supposition that it is a healthful occupation. It is found, however, that a large number of children in Kentucky are employed, usually on home farms, during the school months even though there is a compulsory-education law. The poor economic condition of the small farmer and especially the tenant farmer accounts for a large part of the non-attendance at schools. Children are more useful in tobacco-growing than in the other agricultural pursuits of the state. As the busy season in tobacco-growing is the same as the



greater part of the school year this pursuit is the cause of much of the illiteracy. By far the greater number of the children had been absent during a part of the time under investigation. The farm-work absentees attended but little over one-half the time, but this does not include those who were not enrolled in the schools at all. Absentees for other reasons were in school about two-thirds of the time. Farm-work absentees were much more retarded in their school standing than other absentees, while the daily attendants were of normal standing.—Edward N. Clopper, *Pamphlet, No. 274, National Child Labor Committee*, New York. A. G.

**The Most Effective Method of Dealing with Cases of Desertion and Non-Support.**—Punishment of family desertion and of non-support often aggravates the evil which it is intended to cure. It is much better for probation officers to get into touch with the cases before they have developed enough to come before the courts for action. Often these officers can prevent the cases from necessitating court action, and if the cases do come to the court they can be settled more expeditiously because the probation officers are able to present to the judge only the central and important issues. Extradition of deserters should be made easy, but the prevalent practice of making the offense a felony to insure extradition is not only unnecessary, but largely defeats the successful treatment of the deserter, as a felony entails too heavy punishment for convictions to be obtained. States declaring desertion a misdemeanor have proportionally a larger number of requisitions for deserters. The National Desertion Bureau has helped admirably in the important work of finding the deserters. An extradition treaty with England facilitating extradition from Canada has been signed and is pending before the Senate of the United States. In case of suspended sentences competent probation officers should look after the men to see that they live up to their agreements, and these same officers can look after all payments of orders, bonds, etc., under suspended sentences. While all states do not yet provide for it, compensation should be given to the family when the deserters are punished by imprisonment at hard labor. Finally the causes of desertion and divorce should be studied and removed as far as possible.—William H. Baldwin, *Journal of Criminal Law and Criminology*, November, 1917. A. G.

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